of good diſpoſitions, and the heroic flights which carry the glowing ſoul out of itſelf? —How are theſe mighty ſentiments lowered when he deſcribes the pretty foot and enticing airs of his little favourite! But, for the preſent, I wave the ſubject, and, inſtead of ſeverely reprehending the tranſient effuſions of overweening ſenſibility, I ſhall only obſerve, that whoever has caſt a benevolent eye on ſociety, muſt often have been gratified by the ſight of humble mutual love, not dignified by ſentiment, nor ſtrengthened by a union in intellectual purſuits. The domeſtic trifles of the day have afforded matter for cheerful converſe, and innocent careſſes have ſoftened toils which did not require great exerciſe of mind or ſtretch of thought: yet, has not the ſight of this moderate felicity excited more tenderneſs than reſpect? An emotion ſimilar to what we feel when children are playing, or animals ſporting *, whilſt the contemplation

* Similar feelings has Milton's pleaſing picture of paradiſaical happineſs ever raiſed in my mind; yet, inſtead of envying the lovely pair, I have, with conſcious dignity, or Satanic pride, turned to hell for ſublimer objects. In the ſame ſtyle, when viewing ſome noble monument of human art, I have traced the emanation of the Deity in the order I admired, till, deſcending from that giddy height, I have caught myſelf contemplating the grandeſt of all human ſights;



tion of the noble ſtruggles of ſuffering merit has raiſed admiration, and carried our thoughts to that world where ſenſation will give place to reaſon.

Women are, therefore, to be conſidered either as moral beings, or ſo weak that they muſt be entirely ſubjected to the ſuperior faculties of men.

Let us examine this queſtion. Rouſſeau declares that a woman ſhould never, for a moment, feel herſelf independent, that ſhe ſhould be governed by fear to exerciſe her *natural* cunning, and made a coquetiſh ſlave in order to render her a more alluring object of deſire, a *ſweeter* companion to man, whenever he chooſes to relax himſelf. He carries the arguments, which he pretends to draw from the indications of nature, ſtill further, and inſinuates that truth and fortitude, the corner ſtones of all human virtue, ſhould be cultivated with certain reſtrictions, becauſe, with reſpect to the female character, obedience is the grand leſſon which ought to be impreſſed with unrelenting rigour.

What nonſenſe! when will a great man ariſe with ſufficient ſtrength of mind to puff

ſights;—for fancy quickly placed, in ſome ſolitary receſs, an outcaſt of fortune, riſing ſuperior to paſſion and diſcontent.

away